1: Federal W-5 (no date) 1986
NN23 Sea Islanders NN23
Georgia

hundred, are deeply religious and lay great stress on being "Christian people." Many of the older inhabitants were formerly slaves on a large plantation on St. Catherines Island. After the War between the States many of these Negroes moved to White Bluff, built their homes, reared their families, and have lived to see two generations reach maturity. With all their fervent Christian doctrines the old people have an unwavering faith in many of the beliefs taught them by their grandparents. A few remember their ancestors who were brought from Africa on slave ships.

The younger group seem carefree as they perform their tasks in the cool part of the morning. It is not unusual to see several young men lying on a shady porch resting or happily engaged in a card game as early as ten o'clock on a summer morning. These young people have little faith in the practices of their elders, but they believe profoundly in the power of certain charms to affect luck and love.[8]

Having heard that Sophie Davis was one of the oldest persons in the community, we visited her and found her cordial in her reception. Sophie * does not know her exact age, but was eight at the time of the war. She is very short and very stout with gray hair and a very large smiling face. The day we saw her she wore a cotton print dress with gray predominating. Her sparkling eyes expressed her interest in current happenings of the community, and when she laughed, her eyes became mere slits and her shoulders shook.

Indicating a small bush growing beside the doorway of her little cabin, Sophie told us, "Some uh duh folks heah sho belieb in some queah tings. Yuh see dis lill bush—it call Cherokee an mos uh duh folks yuh plants it at duh doe. It bring um good luck.[34c] Lot uh medicine an cuos is made frum udduh roots and herbs an son uh duh folks uses um wen dey's sick." [48]

We inquired as to the kind of herbs used.

* *Sophie Davis, White Bluff.*

4: Carawan & Carawan B,Z-5 (1959-1988) 1989
NN23 Sea Islanders NN23
South Carolina
Johns Island

Mrs. Idell Smalls

I WANT THE YOUTH TO BE PROUD OF WHO WE ARE AND WHERE WE'RE FROM

I was born on Yonges Island. My mother was a farm worker, my father an oyster picker. I attended elementary and high school here on the island, but my family could not afford to send me to college. Instead I worked on the farm and restaurants to help my mother raise six children. I married and lived for a time in Washington, D.C. I returned to the island for a visit and decided it was time to move home.

In 1985 I had the opportunity to go to Nairobi, Kenya. I had an experience that is hard to put into words. Being there, I could feel, smell, and relive my childhood through tradition, dialect, customs, and being able to look at my people there in Nairobi and see my family in South Carolina in their faces. On returning home I wanted to instill in the youth and adults the importance of holding onto our heritage and African customs, because not many of us will ever get to Africa to experience what I did. I wanted the youth to be proud of who we are and where we're from.

The trip helped me address some of the problems our teens were having, such as being teased about the Gullah dialect, which is a mixture of African and American speech. We began to develop a play called "In Celebration of Us." Each teen adopted a senior at the senior center and began interviewing her about her life. The teens wrote and produced the play.

We're focusing on changing images and instilling self-respect in the young adults of the sea islands through economic and cultural survival development.

795 outside the realm of the existing programs, the older tradi-
794 tional methods of helping are reenacted.

794 The Young Islander and the Church
883
795

Geme ta ole timb religion, geme to ole timb religion, geme ta ole timb religion. It be good enoub fer ma mama, it be good enoub fer ma papa, it be good enoub fer me. It be good enoub fer me.

This ole song of religion dedication still has meaning and is still the path taken by younger islanders. But the path these days is not taken without hesitation. Younger islanders spend a great deal of time in discussion of the worths and limitations of the church. The focus of much of this discussion is on the dominance of Elders. The younger islanders feel that the Elders are maintaining the church in the ole manner which excludes their influence. Elders in [791] turn suggest that the practice of religion is a long time faith, that the young ones are recent to their belief and have not paid the religious dues which warrants keeping company (having input into the church) with the ole time practitioners. In spite of the disagreements the young continue to participate in the church.

SEA ISLAND MAGIC MEDICINE:
A CONSEQUENCE OF NECESSITY

758 Sea Islanders have never had ready access to medical
759 personnel. There are only two doctors on the islands. Both the doctors and a new health clinic system are recent to the